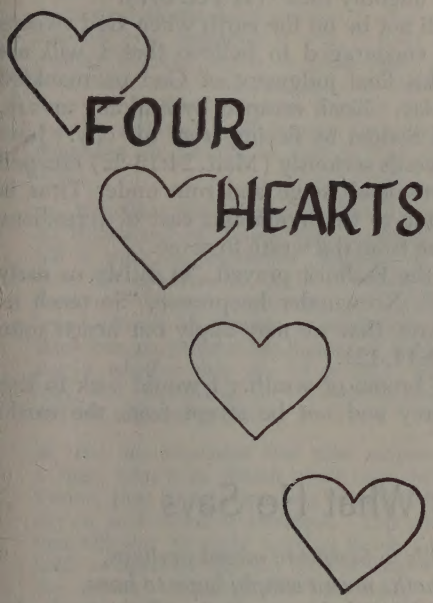
PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, AUGUST 16, 1961



George E. Failing

EVERY MAN has a heart, but every man has not the same sort of heart. Some are empty-hearted, some are half-hearted, some are double-hearted and some are whole-hearted.

The empty-hearted are described in Scripture as those having "no heart." These folk may perceive an opportunity but they have no interest in seizing it—whether the opportunity be for more education, for learning a skilled trade, for helping a neighbor or friend, or for gaining spiritual blessings. The empty-hearted miss out on life's richest rewards and often blame others for not giving them recognition and rewards they never earned.

The half-hearted are the lukewarm. They can distinguish between the bad and the good but they cannot bring themselves to "hate iniquity and love righteousness." Hate and love are words involving too much commitment. They choose words such as dislike and prefer. If a person were simply talking about taste for certain foods, then half-hearted words may pass—though the cook would never thrill to "I don't dislike that dish. In fact, I would prefer it to some others." But in areas of spiritual commitment and moral concern half-heartedness is a sin. In God there is "no darkness at all," and God cannot be pleased with a person who has a mere distaste for evil. Calvary demonstrated how God felt about sin.

The double-hearted are trying to carry water on both shoulders, trying eagerly to pursue two goals. They do not lack enthusiasm, but they lack a single motive, a pure heart. This double-heart is built into every human personality. Said the ancient Greek poet, "I see the good and I approve it too; condemn the wrong, but still the wrong pursue." To the double-hearted good and evil offer exciting possibilities and they don't want to miss out on either.

Sooner or later, choices and circumstances force a person to quit playing at two games. The pendulum swings with greater force in one direction or the other, and the momentum of life takes over. Every double-hearted man ends upon one side or the other.

Then there's the whole-hearted. Some are whole-hearted sinners. Ahab sold himself to do wickedly. Pagan Romans were charged by Paul not only with doing wrong, but in delighting in those that recklessly gave themselves up to evil. Satan has had some "evangelists" who riotously preach and practice sin. ▸

Editorial — George E. Failing

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There are, thank God, whole-hearted Christians. Noah was not a man incapable of wrong, but he was "a just man and perfect in his generation." Job was not incapable of complaining in suffering, but he was "a perfect man, one that feared God and eschewed evil." David, being a man, was capable of falling into the miserable and carnal sin of adultery. But following his bitter repentance and God's pardon David sang, "With my whole heart will I worship thee."

The price of whole-heartedness is sacrificial devotion to God and others. Selfishness enslaves and divides the heart. He who bypasses a full surrender to God will never know the rest that remains to the people of God, or the joy that is unspeakable and full of glory.

God Sweeps the Earth

PSALM 90 speaks chiefly of God's eternity and man's mortality.

Before the creation of "the earth and the world" God was. After suns burn out and planets wear out, God will be. He alone is "from everlasting to everlasting."

On the contrary, a man's life is like the grass of the earth which in the morning flourishes with the sap of life and at night wilts in the ebbing tide of death. Or, his life seems short like the drawing of a breath, then expiring.

Mortality is not merely incidental to human life. Death stalks the earth by God's permission. In fact, death is often the deliberate weapon of God's wrath. The verse must be taken as it reads, "Thou turnest man to destruction," that is, to death (Psa. 90:3). Even more graphically, "Thou carriest them away as with a flood" (or "Thou dost sweep men away," R.S.V.). This entire clause of Psalm 90:5 translates a single Hebrew word. Explains A. F. Kirkpatrick: "Man is compared to a building swept away by a sudden burst of rain such as is common in the east."

What a thought: God sweeps men from the earth! This was true of the entire race in the days of Noah. With a flood God swept clean the earth. God swept away the Assyrian army beseiging Jerusalem by sending His angel on an errand of death.

In anger God also removes individuals from the land of the living. Nadab and Abihu (Lev. 10: 1, 2) "died before the Lord" when they offered strange fire in defiance of God's commandment. Ananias and Sapphira died at the hand of God (I have never been able to accept the theory that excitement or despair caused their deaths) when they tempted the Spirit of God and lied unto God. Herod Agrippa (Acts 12:21-23) accepted the adoration due God, "and immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost."

The Psalmist does not speak too strongly when he observed, "All our days are passed away in thy wrath" (Psa. 90:9). In case we incline to believe that no Christian suffers because of God's wrath, let us recall the words, "Thou hast set. . . our secret sins in the light of thy countenance" (Psa. 90:8). These would include all those deviations from God's perfect will which we do not recognize ("secret faults," Psa. 19:12), but which God sees, which bring grief to God (Psa. 139:24). Some Corinthian Christians erred grievously in riotous observance of the Lord's supper. "For this cause many are weak and sickly among you, and many sleep" (I Cor. 11:30).

God will again sweep from the earth unbelievers and scoffers. God will not use the "broom" of water but of fire when He again cleans the earth. "The heavens and earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (II Pet. 3:7).

I trust I shall not be on the earth when God sweeps it again. I am encouraged to believe that I will not need to suffer this final judgment of God on mankind if I live in that day. Noah escaped by building an ark and Lot escaped Sodom by fleeing from the city. Jews who took Jesus' words seriously (Matt. 24:15-22) escaped the pangs of Jerusalem's seige and ruin under Titus in A.D. 70, by fleeing to the mountains east of Jerusalem. So too may we flee from the wrath to come.

No wonder the Psalmist prayed, "O satisfy us early with thy mercy." No wonder he prayed, "So teach us to number our days, that we may apply our hearts unto wisdom" (Psa. 90:14, 12).

I fear God's broom of wrath. I would seek to live under God's mercy and not be swept from the earth!

He Means What He Says

If all the shalls in Scripture meant perhaps,
And all the haths meant simply hope to have,
And all the ares depended on an if, I well might doubt,
But since our Saviour God means what He says, and
cannot lie,
I trust His faithful Word, and know that I
Shall surely dwell throughout eternity
With Him Whose love led Him for me to die—e'en
CHRIST *himself."* —*Selected*

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I Was Reading...

by the Editor

● in *The Register* of July 9 that Jehovah's Witnesses are making converts 31 times faster than Catholics. According to Reverend John A. O'Bryan of the University of Notre Dame: "In 1959 the Jehovah's Witnesses, using an organized house to house campaign, made 89,000 converts, one for every nine members. . . . In the same year U. S. Catholics won more converts—146,212—but this represented only one convert for every 279 Catholics."

● that nationally known figures in the field of politics or law sometimes die without a will. It seems hardly possible that Fred M. Vinson, late Chief Justice of the United States, died intestate, as did also Alben W. Barkley, the late vice president and senator from Kentucky. Here were men well acquainted with the huge national budget and knowing how important it was to keep the nation's financial affairs in good order, but who didn't take time necessary to conserve their own estates. Perhaps a word to the wise is sufficient, and it may be wise to remember the Church as well as your children.

● that Ohio State Representative Raymond E. Hildebrand of Toledo has introduced a bill in the Ohio legislature proposing to reduce the age from 21 to 19 at which it is legal to consume intoxicants. Mr. Hildebrand defends his position by observing: "I think kids are going to get liquor and are getting it whether they are 18 or 19." Then why, Mr. Hildebrand, do we need to establish any age limit at all?

● the sad revelation that nine seniors of a high school in Illinois were sent home Friday, June 9, for appearing at school that day in an intoxicated condition. This situation followed an early morning beach party held to celebrate the last day of classes at the school. School authorities finally decided to let the young people graduate but we haven't heard of any action taken against the sale of liquor in that city.

● in the Wall Street Journal of July 25 an interesting column entitled "Parasites' Paradise" written by William Henry Chamberlin. "There was a time, not far distant as historical periods go, when the United States operated on the principle that the individual, the business, the occupation should stand on its own two feet . . . President Grover Cleveland, vetoing a measure to compensate farmers who had suffered from hailstorms, commented that, while the people should support the government, the government should not support the people. Now there has been an almost revolutionary change, as mounting national debt and tax bills show. Increasingly, Americans are becoming divided into burden bearers and free loaders."

● in a recent UPI release that "a panel of experts who discussed the subject of nutrition recently at an Atlantic City, New Jersey, meeting agreed that ignorance or lack of discipline had caused 25% of the U. S. population to consume so many calories that they are sub-par in both health and vitality. The panel further found that one fifth of middle aged Americans are too fat and that

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REV. C. H. CAMPBELL
Pittsburgh, Penna.

Cultivate Your Soul

IN THIS AGE of automation and hurrying to get somewhere (and arriving nowhere, except possibly in a psychiatric ward), the art of soul-culture is almost obsolete. Nevertheless much time should be spent "sitting at the feet of Jesus," improving the inner man.

Today's parents insist that the first 22 years, or about one third of their children's lives, be spent in preparation (by secular education) so that the remaining possible 45 to 50 years be fruitful and enjoyable. Often neglected are the developing of the soul and its potentialities, which will exist forever!

Dr. A. W. Tozer, in one of his editorials of *The Alliance Witness,* originated the term "instant Christianity," comparing it to "instant tea" or "instant coffee" (which, to me, are poor substitutes.) He says: "By instant Christianity I mean the kind found almost everywhere in gospel circles and which is born of the notion that we may discharge our total obligation to our souls by one act of faith, or at most by two, and be relieved thereafter of all anxiety about our spiritual condition. . . . Instant Christianity tends to make the faith act terminal, and so smothers the desire for spiritual advance."

When is a soul ripe for eternity? After a life-time of preparation! Should we not employ all the time possible, developing and rounding out a holy character right up to our departure?

All should be in, or hasten to enroll in, the school of Christ. "Come unto Me . . . and learn of Me" (Matt. 11:28, 29). It is a continuous schooling, as long as life endures. He is the ideal Teacher, first by precept, but especially by example—"For I am meek and lowly." He majors in teaching sacrifice, suffering and self-denial. "Whosoever will come after Me, let him deny himself, and take up his cross and follow Me" (Mark 8: 34). After we receive His instructions, He then sends us out to put them into practice, and our souls are cultured by such discipline.

In fact, the school of suffering and affliction is one of the advanced courses under the tutelage of our blessed Rabbi, Jesus. Not all can make good grades in it. Luther exclaimed, "Ah! affliction is the best book in my library!" Spurgeon declared, "I have grown but little except when under the hand of trouble."

One of the many lessons—and perhaps the most basic—is instant, willing obedience. Even our Teacher, "though He were a Son, yet learned He obedience through the things which He suffered" (Heb. 5: 8). Another lesson is submission. One which is difficult to fully learn is patience: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (Jas. 1: 4). Another in soul-culture is contentment. I wonder how long Paul studied and struggled before he could state, "For I have learned, in whatsoever state I am, therewith to be content" (Phil. 4: 11).

But now, instead of considering more lessons, look at one of the methods of soul-culture, meditation. There is none more vital. We quote G. B. F. Hallock: "The idea of meditation is to get in the middle of things. Meditation is to the mind (and soul) what digestion is to the body." When I read the Word of God, I eat "the Bread of Life," but it must be assimilated. "In his law doth he meditate day and night" (Psa. 1: 2). It then becomes soul-sinew and strength. We miss the good of God's manna if we pass up the quiet hour, when we turn over and mentally weigh "the exceeding great and precious promises."

Remarks John Wesley: "True meditation is no other than faith, hope, love, joy melted down together, as it were, by the fire of God's Holy Spirit and offered up to God in secret. He that is wholly in these, will be little in worldly company, in other studies, in collecting books, medals and butterflies."

Another vital use of meditation is self-examination. After shutting out everything and everyone but God, we closely scrutinize ourselves in dead earnest, with selfless honesty to discover any faults or short-comings.

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Musings by Mellick

J. W. MELLICK
Wellington, Ohio

LABEL OR LIBEL?

A "LABEL" is a name attached to something to denote its destination, contents, ownership, etc.

The word "libel" means any print, publication, or picture that injures reputation or character.

To take the name Christian is to become either a "label" or a "libel" to the Christian cause. We may well ask whether the name we wear denotes our true destination and ownership or does it libel the cause of Christ and bring it into disrepute, and give occasion for the enemies of the Lord to blaspheme that worthy Name by which we are called.

REDEEMED TIME

Ephesians 5:16

IN REDEEMING anything there is a cost. There was a cost when we were redeemed by the blood of Christ. Paul speaks of redeeming the time because the days are evil. "Buying up the opportunity" as one would purchase something in the market, is the meaning here.

The riches of being "filled with the Spirit" is a main part of our medium of exchange in this important task of redeeming the time and claiming it for God.

It will cost us the mortifying or putting to death the small, harmless, legitimate things which devour and absorb large portions of our lives that could have better and lasting usefulness.

Redeeming the time will cost persistent prayer and communion with God that the Holy Spirit may flow through our lives unhindered. Yes, there are costs, but what a joy to purchase for Him who purchased us.

CONSISTENCY

ONE OF THE DIFFICULTIES of Christian testimony is to find consistency and sameness at all times and under all conditions.

Sometimes we are at our best when in public and being watched, but find ourselves being less than our best when not under scrutiny.

This Easter we learned a lesson from a lily. An Easter lily plant with beautiful white fragrant blossoms and opening buds graced the church altar. Its pleasant aroma matched its beauty.

Three or four days later we had occasion to enter a secluded room in the lower part of the church. That room was loaded with that sweet fragrance. With no one around to appreciate its beauty or rare fragrance, the lily plant that had been placed there from the church auditorium kept its whiteness and sweet aroma as consistently as when it was before the crowd in the sanctuary of the church.

RIDICULOUS REASONINGS

THE MOVIE INDUSTRY, T. V., liquor interests, tobacco companies, and the printers of licentious materials, claim that they are only giving the public what they demand. They lay the blame upon the public saying that they (these industries) are merely conforming to what people want.

This of course raises the question as to how the public learned to want it? How did they know about it? How did they form the habit? How many boys came out of the army smoking and drinking because of the free smokes and drinks thrust upon them by these enterprising and money-hungry concerns.

This attempted escape from responsibility reminds one of the plea made by a lawyer in a murder trial where a young man had killed his parents. With tears and pathos, the attorney begged for leniency from the jury for his client because "the poor boy is a lonely orphan."

Who is responsible for framing the public thinking?

MORE REGISTERS?

ONE FROSTY MORNING in early spring our oldest son, then about four years old, huddled shivering over a register from which only a little heat was coming. Suddenly, the little fellow expressed his feelings and philosophy: "Daddy, I wish that you would make more registers all over the house so that it would be warmer."

His childish conception was that more registers were needed. The need was "more fire" in the furnace. In a similar fashion we may in our churches request more "registers" in the form of committees, conferences, conventions, resolutions, and what not, when the real need lies in the need of a revival born of the Holy Spirit that results in holy zeal, living testimony, tithing, praying, and reading of His Word.

DECEIT

"THE HEART is deceitful above all things and desperately wicked," and we must be on guard to remain wholly yielded to the complete will of God.

The little wedge of compromise or secret desire for edging a bit to the right or left or to run a bit ahead or lag behind is not an uncommon trait . . . a trace of rebellion against authority.

When one of our sons was three years old he was one day standing "dangerously near" a plate of cake of which he had already partaken enough for any little boy his size. Because of Mother's watchful and forbidding eye, his attempts to nibble a few more crumbs were unsuccessful. He finally sought to solve his problem with this subtle suggestion: "Why don't you go out and play, Mama?"

Let us beware lest we grieve the blessed Holy Spirit by chafing under His watchful care. His promptings are for our good and God's glory.

GOD'S TREES

IN A WOODS in sugar-making time just certain trees have buckets hanging on them catching the sweet liquid. Many other nice looking trees have been passed by. It begins to look like partiality and discrimination on someone's part that stalwart oaks and beautiful beeches should be ignored. However, we learn that only the maples have the sweetness that makes them useable. Perhaps God is waiting before He uses us—waiting for us to have more of the sweetness of His grace. He knows when we are qualified for His purpose.

Likewise, the Lord knows them that are His. Only those that have the earnestness of the Holy Spirit are His. When Christ appears, many who deceived themselves and others by assuming the name "Christian," will find themselves left behind when Jesus comes for His own.

It is not partiality or bigotry to make a difference and draw a line of demarcation. John says, "These have I written . . . that ye may know that ye have eternal life. . ." I John 5: 13. There is a difference between the oak and the maple at sugar-making time.

A Southerner Makes a Positive Statement on a Controversial Issue

WILL NEGROES WIN?

S. L. MORGAN Sr.,
Wake Forest, N. C.

Not in years, I think, have I been more impressed by any article than by the leading editorial in *Christian Century* of June 28, "All, Here and Now." It begins by declaring that Gandhi's "grim and frightening" battle by use of "soul force" (*satyagraha*) "has come to America."

Gandhi's peaceful use of "soul force" instead of guns conquered the British Empire and won India's independence. What we see now in America, declares the editorial, is our millions of Negroes rising in a battle "grim and frightening," precisely because it is nonviolent, "against an oppressive culture dominated by whites."

Gandhi's nonviolent battle won Indian independence in 28 years at a cost merely of beatings and imprisonment. The highly influential *Christian Century* frankly believes American Negroes, in true Gandhian fashion thus far, "grim and frightening," have set out to "fill the jails," submit peacefully to beatings, sure of winning out in the end. Besides the example of Gandhi, they know they have also that of the early Christians: beaten, imprisoned, thrown to the lions, yet dying with a smile and a prayer for their tormentors —and finally conquering the Roman Empire

This startling editorial groups the Negro's demands around three little words: (1) "All." Hitherto the Negro has won "a little here and a little there;" now he demands the liberty to enjoy all that rightly belongs to every citizen.

(2) "Here." Hitherto he has gone north and west by thousands to gain his rights. Now he demands the liberty to stay in his beloved Southland and enjoy his full rights here.

(3) "Now." He has waited 100 years to enjoy the fruits of his so-called "emancipation," but as yet grudgingly receives but a pittance, he feels; has waited 7 years to see only 6 per cent implementation of the Supreme Court's order for school integration—a mere "token" beginning. At last with a desperation "grim and frightening" he proposes to "fill the jails" and suffer beatings, refusing longer to wait to be treated as a full citizen in fact.

And with a resolve "grim and frightening" he has committed himself to the nonviolent technique that won over brute force for the early Christians and won for Gandhi in South Africa and India—the technique of suffering instead of fighting.

If they hold to this method, history is with them. • •

The Editor Writes . . .

Dear Dr. Southard:

Your letter of June 19 addressed to Rev. Charles L. Blanchard was referred to me for attention and reply.

It is my responsibility to edit THE WESLEYAN METHODIST which is the denominational organ of our Church. Up to this date, I do not believe that we have published any direct editorial reaction to the recent racial strife in Alabama. Personally, I have been waiting for a few more facts and trying to size up the situation a little better before endeavoring to speak for the Church.

I think I am ready to state that The Wesleyan Methodist Church deplores both racial inequality and forced integration. It is true that a lot of time has elapsed since the Civil War, and that during the time one might have expected more progress to be made in the South, as well as elsewhere, in applying the principles of our republic to the welfare of all our peoples.

I think that I must candidly state that I hold a rather pessimistic view of human nature, believing in the depravity of the natural man. This means that there is not only tension between Negro and white but often the same kind of tension between white and white or Negro and Negro.

I believe that I speak for the Church when I observe that the present endeavors of "Freedom Riders" hardly furthers long range peaceful or equitable settlement of this vexing problem. I cannot see an easy solution, though there are certainly substantial steps that can be taken in the right direction.

I am not at all reassured about the "clean" motives of those participating in this particular movement when I read in *The Worker* that the Communist party of the U. S. is praising Freedom Riders and encouraging strongly a greater use of this type of resistance.

I suppose it is simply true that where civilized men and particularly Christian men have not taken initial responsibility to give definite assistance in these areas, other groups and movements will come in to fill the vacuum. I would suppose that some Freedom Riders are rather conscientious in what they are doing, though I would honestly believe that the movement as such is hardly inspired by altruistic or Christian motives.

I should be very happy, if you are making a study of this issue, if you could share with me any information that comes to you.

Cordially yours,

George E. Failing
Editor

A Professor Comments . . .

The Southern Baptist Theological Seminary

2825 LEXINGTON ROAD • LOUISVILLE 6, KENTUCKY

SAMUEL SOUTHARD
Associate Professor of Religion

July 7, 1961

Editor George Failing
THE WESLEYAN METHODIST
Box 2000
MARION, INDIANA

Dear Editor Failing:

I appreciate your careful reply to my request for information about the editorial reaction of THE WESLEYAN METHODIST to recent racial strife in Alabama.

Our more intimate knowledge of some of the participants in the freedom rides would probably make some Southern professors more sympathetic to them than would be the case for persons in other areas. For example, at a recent denominational meeting in Nashville I was in a group of professors and denominational workers in which we were discussing the son of a prominent Southern Baptist denominational leader. This son, who is now a grown man and a promising teacher, was one of those who participated in the freedom rides. During the difficulties in New Orleans last year, one of the leaders of the "kneel ins" was the son of a prominent Southern Baptist missionary. The father brought the Missionary Day address in our chapel on the same day that his son was being tried for breaking the laws of Louisiana.

Such a close connection between religious conviction and social action is similar to the thesis of Timothy Smith, *Revivalism and Social Concern.* I was impressed with the similarities between his statements on the evangelistic backgrounds of holiness with the Southern concern for integration today.

Although I do not yet have a very complete coverage of the Alabama situation, I find that the pastors who have replied to me have taken more definite steps to stand for peaceful integration than have the editors of denominational journals.

Sincerely yours,
Samuel Southard

If I But Read

by
Martha Snell Nicholson

The Lord I love went on ahead
To make a home for me. He said
He would come back again, and he—
Oh, gracious love—He wrote to me!
He knew I was so weak and blind
And foolish that I could not find
The road alone. He told me things
That all earth's wise men, and its kings
Have never guessed, and yet I foreknow
If I but read His Word. And, oh,
Such depths of love on every sheet!
My soul is trembling at His feet.
What would He think of me
If when I saw Him I should say,
"I was too busy every day
To read what Thou didst write to me;
I really hadn't time for Thee!"

I Was Reading . . .

(from page 3)

the major nutritional problem in the nation today is over-nutrition." That indeed is a sad commentary on an affluent nation that spends so much for food and liquor and so little for missions, home and foreign. Perhaps fasting would be a health measure as well as a devotional assistance to many Americans.

• a most revealing article "Twenty Years a Soviet Slave" appearing in the July issue of *Eternity*. The author categorically states that "there are no truly fundamental-evangelical churches in Russia except underground. . . . The spirit of anti-Christ is in Russia today. The government is uniting the churches by force under the state and the church is part of the state." Mrs. Voronaeff further states that all Russian Orthodox priests are Soviet trained and carry the party card of the Communists. In a more hopeful vein she informs us that "there is a spiritual revival going on right now among the youth of Russia. I know that for certain. . . . There are Christian young people in Russia today who are paying the price of being a Christian."

• the sad and all-too-true observation that "The Suburban Church Is Fat and Fruitless," an article appearing in the July issue of *Eternity*. Mr. David O. Moberg believes that "the typical suburban Protestant church is a captive in an iron cage of conformity. The congregation exists as an island of safety in the suburban ghetto of the middle class. . . . The organization machinery must be oiled and that's the main job of the preacher." The observations of the author, who is actually reviewing a book written by Gibson Winter ("The Suburban Captivity of the Churches"), are sharp and challenging. It is possible that we might learn much from such an analysis.

• a large quarter page newspaper advertisement appearing in the *Evening Patriot* (published in Charlottetown, Prince Edward Island, Canada) of July 5. The article charges that the provincial government took public school administration out of the hands of the Summerside School Board and paid $14,900 to Saint Mary's School Commission either for room rentals or for salaries to Sisters of the Congregation to Notre Dame. The Summerside Protestant Education Committee protested that "the laws of the Province do not permit the granting of public funds for sectarian purposes and this appears to have been done. We therefore feel the government has broken the law it took oath to maintain. If the government has found a way to disregard the Public School Act, other churches can demand the equal right to receive grants for the running of their own schools staffed as they choose." Sounds very familiar, doesn't it?

• recently a letter from a "Weary WCTU Worker" who inquires why Christians are so unconcerned about the liquor traffic. Certainly we could do a lot more in registering our opinions and votes both in our own communities and by means of letters to our legislators, both state and national.

IT'S UNCONSTITUTIONAL

to Require Faith in God!

DAVID LAWRENCE

ON JUNE 19, 1961 the Supreme Court of the United States ruled that it is unconstitutional for the Federal government or any state to require a "belief in the existence of God" as a qualification for public office.

Now the question has arisen as to whether any illegality surrounds nearly $32 billion in U. S. currency bills and coins in circulation—dollars, half dollars, quarters, dimes, nickels and pennies—on which are inscribed the words: "In God We Trust." A law of Congress, passed in 1955, required that this phrase be put on all new money issued by the United States. For 80 years previously it had been inscribed only on certain silver coins, and not on currency bills.

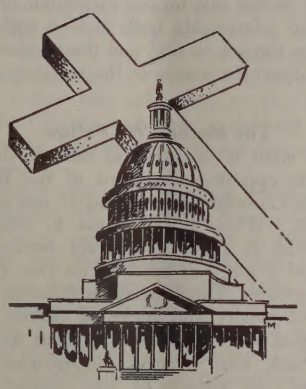
But there's a further complication. Are oaths taken heretofore by public officials still valid? Is the law prescribing the official oath of office, as passed by Congress in 1884, now unconstitutional? This law provides that "the oath to be taken by any person elected or appointed to any office of honor or profit either in the civil, military or naval service" must include the words, "So Help Me God."

Furthermore, in almost every court in the land and, indeed, in hearings by every committee of Congress where a witness swears to "tell the truth, the whole truth and nothing but the truth," the oath concludes: "So Help Me God."

'Invades Freedom'

In its recent ruling, the Supreme Court held that requirements of a belief in the existence of God" as a qualification for public office "unconstitutionally invades the appellant's freedom of belief and religion and therefore cannot be enforced against him."

Are the oaths prescribed by existing law, therefore, an invasion of the citizen's rights? What happens if a witness before a court refuses to be sworn, proclaiming that there is no God and that such an oath is not binding and is, in addition, a violation of religious freedom? What action can the court take to get truthful testimony and at the same time protect such a witness



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against invasion of his "freedom of belief and religion?" Is, in fact, the prescribed oath binding upon a person who denies the existence of God, and could the charge of perjury be prosecuted against such a person who testified falsely?

Also, was it an invasion of "freedom of belief and religion" when the Congress in 1954, just before the passage by Congress of an amendment to include the phrase "under God" in the pledge, said in part:

"At this moment of our history the principles underlying our American government and the American way of life are under attack by a system whose philosophy is at direct odds with our own. . . .

"The inclusion of God in our pledge therefore would further acknowledge the dependence of our people and our government upon the moral directions of the Creator. At the same time it would serve to deny the atheistic and materialistic concepts of communism with its attendant subservience of the individual.

"The Supreme Court ruled in 1892 that 'this is a religious nation.' It reiterated this holding, more recently—in 1951—when it stated:

" 'We are a religious people whose institutions presuppose a Supreme Being.'

"Those words by our Supreme Court are true in a very fundamental and realistic sense. From the time of our earliest history our peoples and our institutions have reflected the traditional concept that our nation was founded on a fundamental belief in God. . . .

"On July 4, 1776, our founding fathers proclaimed our declaration of independence which no less than four times refers to the existence of the Creator. . . .

"This same document appeals to 'the Supreme Judge of the world' that this nation be free, and pledges our nation to support the declaration 'with a firm reliance on the protection of Divine Providence.' . . .

"The Supreme Court has clearly indicated that the references to the Almighty which run through our laws, our public rituals, and our ceremonies in no way flout the provisions of the first amendment. In so construing the first amendment, the court pointed out that, if this recognition of the Almighty was not so, then even a fastidious atheist or agnostic could object to the way in which the court itself opens its sessions, namely, 'God save the United States and this honorable court.' "

What a pity that the Supreme Court on June 19 last didn't follow the reasoning cited by Congress instead of arbitrarily reversing the rulings of the high court in the past! Maybe it's time for the Supreme Court justices to reread carefully the warning given by George Washington in his farewell address in 1796:

"Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." • •

DR. HAROLD J. OCKENGA

Protestant Action

I WANT TO SPEAK as a Protestant pastor who has had some very practical experiences in dealing with Roman Catholicism for a great many years. Our neighbors are the Paulist Fathers who erected just one hundred yards from our church door an information center costing two million dollars. Almost weekly we received invitations to attend "lectures for non-Catholics" or to hear some great scholar talk about "The Ecumenical Movement." In a very real sense there is a battle of truth going on at the "brimstone corner" or the Boston Commons. The Paulist Fathers are presenting their dogmas unashamedly and openly. We do the same, and over the radio. Neither side has engaged in name calling, but people know they are there and that we are here also. My purpose is always to avoid any bitterness while making sure all our teaching of doctrine and moral practices is as clear as possible. We stand on the ground of the Reformation, going back, of course, to the New Testament truth for our authority. What I have to say I trust may reflect some of the situations which local pastors are meeting in their Roman Catholic neighborhoods.

The Message We Preach

First, let me say a word about the type of message we preach. We are committed to the classical, orthodox, evangelical viewpoint of Christianity, with the avoidance of any of the extremes. I like to think that we are in that main stream whereby we can utilize any of the great truths of Scripture, or of the historic Protestant witness. We let the Bible be our standard. We make it very plain that if it can be conclusively shown from the Scriptures that we are wrong in any of our pronouncements we will immediately correct our teaching. The authority of the Bible, then, is interpreted by the creeds; by the ecumenical creeds and by the reformed confessions.

But our emphasis is not on dogmatic Christianity, although every sermon and every approach is chock-full with doctrine. We believe that the law and the Gospel belong together. I do not share the conviction with some people that these are to be contrasted one with another. I do not believe for a moment that a person can be justified by the law or can find life through the law. Jesus said, "This do and live," but it was a means of condemnation rather than life. We believe that the law and the Gospel belong together, and as the great Hiedelberg or Westminister Confessions reveal, the law is treated after the Gospel instead of before. There is a reason for that; it is to give us the standard of righteousness in the life of the believer. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us. . . ," and that is not by imputation, but is by the character of the individual. Therefore we confront people with the necessity of a definite spiritual experience, that Christianity is primarily personal. It finds one, as Dr. Mackey would say, on the existential level of need and relationship both to God and man; and then the law of God and the revelation of God become the means of the working of our lives.

The Method We Follow

Now what is our method then of dealing with the opposing viewpoint of the Roman Catholic Church? I have had to use several methods. When I first came to Boston I used what is called *the direct method.* I preached a series of sermons on Our Protestant Heritage. I took fourteen different characters of history and spoke of certain great truths that were illustrated by their lives. I went back into history, reconstructed the situation, the drama of the conflict, and brought out the truths. It created a great deal of interest, but at the same time it created a great deal of emotional feeling on the part of those who embraced the Roman Catholic faith. They could not imagine such a thing as an "auto-da-fe" nor could they scarcely believe certain things of the Inquisition, or what happened under the Duke of Alva, by the Medicis, and so on. But if you bring these things out in preaching it must be done with the proper historical background, and it will, of course, not only shatter the convictions of some people but it also will arouse hostility.

Some years later, I preached a series of twelve sermons on the differences between Roman Catholism and Protestantism—authority, the Christian experience, the matter of worship, sacraments and so forth. I did not feel though that we had a very happy or satisfactory reaction to these sermons. They stirred up considerable emotion again.

From time to time there have been occasions demanding special sermons. Several years ago when the controversy between Mrs. Franklin D. Roosevelt and Cardinal Spellman was front page news I preached a sermon entitled, "What Does Cardinal Spellman Want of the American Schools?" This was preached over the radio and we distributed seventy-five thousand copies in response to requests from our listeners. Then when the dogma of the Assumption of Mary was proclaimed I preached a sermon on that theme. The entire sermon was carried verbatim in all three of the Boston newspapers. When Cardinal O'Connell died, special masses were said in the cathedral all week long. The school children, the nuns, nurses, firemen, and everybody prayed for his deliverance from purgatory. So I preached a sermon at the close of that very week under the title, "Is Cardinal O'Connell out of Purgatory?" If he were not out of purgatory, what chance had a mere archbishop or the lowly Catholic lay person? And, of course, over against this grim picture of purgatory we have the Biblical viewpoint of the believer's direct entrance into heaven on the merits of the finished work of Christ.

In the last few years I resorted to the *indirect approach* more than the direct approach. I find that *The Pilot* (that is the archdiocesan paper) would never let any one of these occasions go by without taking me to task. I was called bigot, a member of the Know Nothing Movement, a Ku Klux Klanner, and other things which were equally disparaging. In fact, one of our controversies broke over a writer in *The Pilot* taking issue with us for quoting the Apostles' Creed every Sunday night. We always go on the air quoting the Apostles' Creed and, of course, it disarms a vast number of Roman Catholics so that they listen to the service. They took this up and we had quite a running battle on that for a few weeks in *The Pilot.* They felt we had absolutely no right to use the Apostles' Creed.

On another occasion I protested to the mayor on the use of the Boston Common. No religious services are held on the Boston Common except on the Charles Street Mall. Then the city began building up a Christmas celebration with effigies and images of the sheep and Virgin, and Joseph, the donkey, and the camels, the wise men and all kinds of things. It was a very lovely thing. Then one day they put up an image of one of the saints. We protested that, and they took it off. Then suddenly after this went on for about eight or nine years, we had the announcement that the archbishop on the day before Christmas at twelve o'clock noon would celebrate mass right in the heart of the Boston Common. I protested immediately to the mayor and he released it to the newspapers. It was on the front page for days and the controversy raged throughout Boston. I got no support at that time from any of the leading Protestant organizations in the city and felt pretty much alone. We received a great many pressures of one form or another, some of them unspeakable, so that even our own members found it was intolerable and suggested that I let up on this type of thing because it was Christmas after all and there should be a good spirit.

On another occasion the Palmer estate was to be given over to the House of the Good Shepherd, which is a Roman Catholic organization doing humanitarian work for orphans and children, putting them out in the country. I felt that was a violation of the separation between Church and State and it should not be done, and so I protested that to the district attorney. He released the letter to the papers and added a long write-up in response to my letter. Once again I was called bigot, Know Nothing, Ku Klux Klanner, and told they took Protestant girls and boys as well as

This timely article tells what type of preaching and programming has made historic Park Street Church, Boston, Massachusetts, a citadel of Evangelical strength in President Kennedy's home state. It is a "must" reading for all Protestant pastors seeking to be more effective witnesses to Roman Catholics in their local community.

Catholic ones, so this was a non-sectarian, humanitarian effort and it was perfectly all right. What I am trying to show you is that when one takes a direct approach it immediately opens the door for tensions and pressures which you are not able to answer because you do not have access to the newspapers and other mass media as does the Roman Catholic Church.

So I use the method now of expounding a book of Scripture. You know there is hardly a book of Scripture that does not cover the basic doctrines of Catholicism in one form or another. You expound on Matthew and you come to Matthew 16 before you get through. It is very simple then to go into the whole subject of the primacy of Peter. Or if you preach on I Peter—and I have expounded every book now in the New Testament on Sunday mornings—you come to I Peter 2: 9 and the priesthood of the believer. It is a magnificent opportunity to expound the Scripture on Roman Catholic teaching. If you preach in Hebrews, you have the meditation of Christ, His humanity, His sympathy, His power to succor, His interest and the His exaltation and meditation and intercession, and it is a magnificent opportunity to say what you have to say about the saints or the Virgin or anybody else. I have done this for years and we never get any detrimental or disparaging remarks when we do it in this way. I rather feel this is a much more discreet way to do it. We also have classes in our evening school of the Bible, and about every second or third year we will have a series that will run for twenty weeks on Roman Catholicism. We had one this last year. That series is attended by quite a few people and is quite effective.

Other Areas of Tension

Now there are other areas of tension. One comes on the basis of marriage, and is almost constant now. I have people who go to the Paulist Fathers and take their series of lessons, and then they will come to me and want Protestant instructions. I am very glad to give them. Sometimes I will have someone come with a book in which he has taken notes in his Paulist Fathers' course, and he will go through all these items with me. We try to enlighten them personally as they come. I use some stock illustrations that have come out of experience, from the people that are still with our church and have given me permission to use their names, or even to send the individuals to them if I need to. I have an officer in my church who has been married now for eighteen years. He is the son of a Methodist minister. He fell in love with a very lovely Roman Catholic girl. She had agreed to become a Protestant and attend our church for the period of a year or so. He was called off to war. I was away on an evangelistic campaign and his Methodist father married them. She never joined a Protestant church, and finally went back to the Roman Church. This gave rise to intense conflict and tension in the family so that they simply lived together for the sake of the children, and have done so for eighteen years. She told me she was only going to live with her husband until her children were grown. She had submitted to the Roman Catholic Church, had been readmitted to the sacraments, because they do not live as man and wife.

A young lady came weeping her heart out and told me that she and a Roman Catholic young man were married by a Protestant minister and that now he calls her a black Protestant, and beats her. He says, "I can leave you any time. I can get a divorce from you, marry a Roman Catholic and get the blessing of the Church." Because the Church says he is living in legal concubinage, that they are not married at all, all he has to do is divorce her, remarry under the Roman Catholic Church and he will be in good standing after having done certain penance in reference to it. You can see what kind of pressure this puts upon the non-Roman Catholic member of the family.

So I have taken the initiative and said I would never marry a couple on a basis like that. One of the deacons of my church and his whole family resigned from the church because I refused to marry his daughter to a Roman Catholic. I had said to her, "Is this the only marriage?" She said, "No, we will be married by the priest." Then I said, "I can have absolutely nothing to do with it." If it is to be the only marriage, then I have to instruct that individual. I can give you a long list of people who have united with Park Stret Church on confession of faith, and who have been converted because they have considered these things.

Mixed marriages are difficult to handle, and whenever we meet such situations I have both parties sign a Protestant ante-nuptial contract duplicating exactly the one used by the Roman Catholic priest. I specify that the former Roman Catholic party sign the paper, that he will never ask for a second marriage, that he will not interfere with the education of the children, and so forth. After the paper is properly signed, I turn it over to the Protestant party for future reference.

Another point of tension at the local pastoral level is the school problem. The Strayer Report on the public schools of Boston was an eight volume work declaring our schools are in an appalling situation. I preached upon these conditions from our Park Street pulpit because I felt it was my duty to do so as a Christian citizen. The whole school committee of Boston is Roman Catholic. That means the whole program is in their control. A former superintendent of schools told me there was a time when out of fifty-eight schools only two principals were Roman Catholic; today there are only two who are not Roman Catholic. Such is the change that takes place under a Catholic dominated school committee.

School buildings constitute another facet of this educational problem. In Boston certain schools were declared unnecessary. They were closed and sold to the archbishop. I have the public clippings telling of one of them, a two-story eight-room school which was sold for four thousand dollars. You cannot build those for two hundred thousand dollars. It was turned into a parochial school, new additions were made, and so the parochial system grows. All I point out here is that when you talk about the separation of Church and State, and once you get a vested interest in the State, it is quite impossible to maintain it if you are a minority.

Recently our metropolitan District Committee passed a vote which gave Boston College forty-two and one-half acres for just one dollar. It comprises their athletic field, field house, parking lot and other buildings. When we have sincere Catholic men in high office or occupying places of prominence in public administrative boards, it is not long until they succumb to the pressure that aggressively promotes the official policy of the priestly hierarchy.

I do not know what the answer is to all these problems, but I am certain that if we are thoroughly acquainted with their teachings, we must counteract those teachings on the personal level. We rarely have a communion service in our church that we do not have former Roman Catholics come into our fellowship by confession of faith. We do not try in any way ever to designate them or differentiate them from the rest of the members of the church. They come in and are lost in the membership of the church but become part and parcel of our work. I believe that a faithful, aggressive, dynamic Protestantism with a knowledge of objective doctrine that has been given in the great Protestant succession of historic and classical orthodoxy and experienced in the personal confrontation of Christ will bring a complete transformation of life and character. I believe that the great answer to Catholicism today if there is any answer at all, is preaching on these truths, getting them out into the open, and doing it on the basis of a virile Christianity, not some watered-down, diluted, doctrinal teaching. People want to know the answer, and they want that answer in a way that they can understand it. They want that answer vindicated in their own personal lives. ● ●

* * *

Indispensable

(*I Cor.* 12:21-27)

Yes, you are indispensable,
For none can fill the place
God intended when He made you,
Dearest one.
So just purpose in your heart, dear,
That you will do your part
Well and heartily, in love, as
Unto Him.

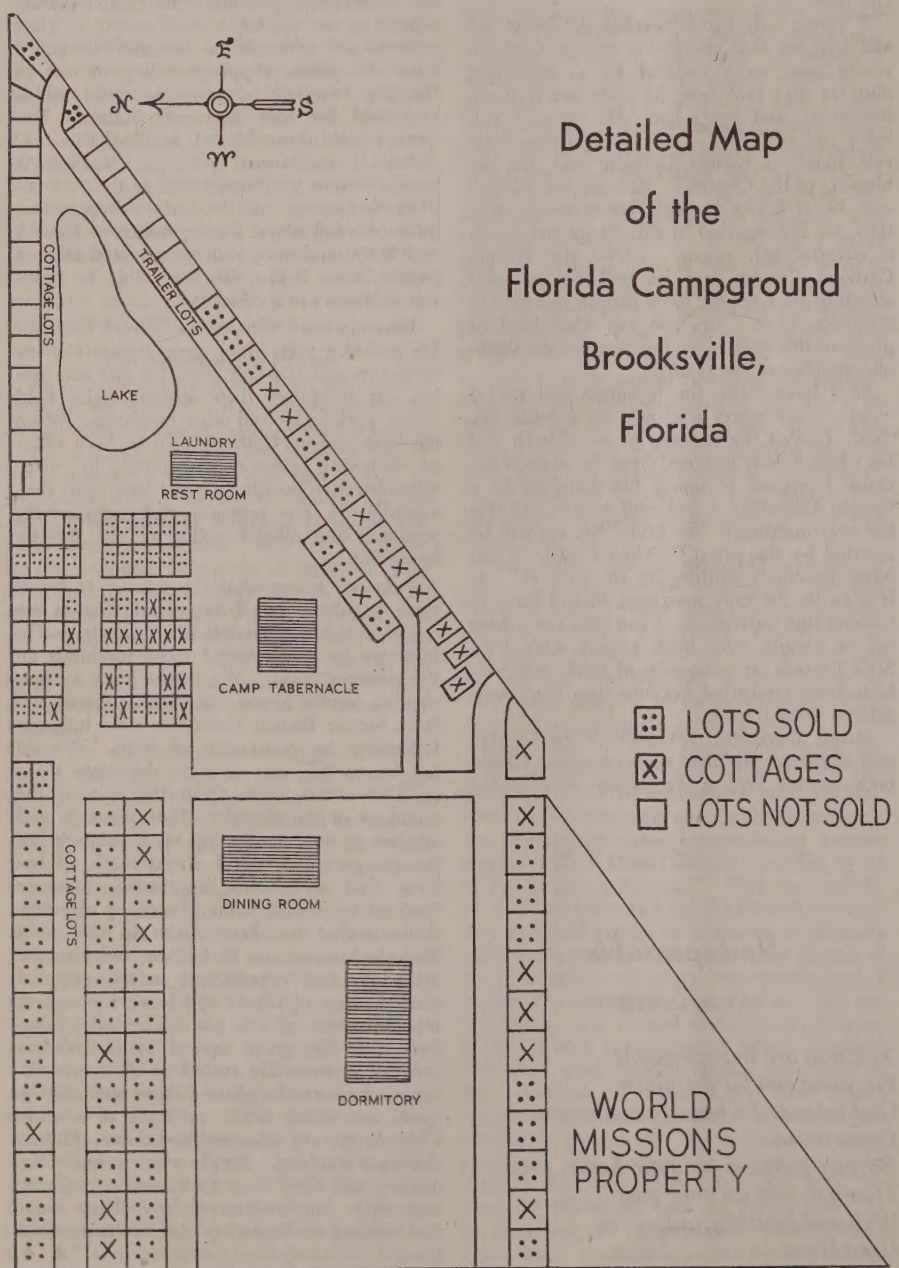
Department of Church Extension

VIRGIL A. MITCHELL, Executive Secretary

FLORIDA BOUND?

AN INCREASING NUMBER of Wesleyan Methodists are going to Florida for vacations, winter visits and as permanent residents. Florida is not only a famous vacation land but a wonderful place to live!

Our Florida Conference is growing and presents a challenge to all Florida-bound Wesleyans to lend assistance to a greater outreach there. It is hoped that those who are contemplating going there will give consideration to settling near one of our churches. We have churches at the following places:



Appalachicola, Brooksville, Clearwater, Fenholloway, Grand Ridge, Greenville, Hosford, Intercession City, Lakeland, Largo, Merritt Island, Orlando, Paola, Pinellas Park, Sarasota, Seffner, St. Petersburg, three in Tampa, and Vero Beach.

Furthermore, we are anxious to begin other churches. Let all of those who settle there inform President Foster Piatt, Box 581, Brooksville, Florida, of their whereabouts. A number of new churches should be established through the nucleus of Wesleyans now living in cities where we do not have a church.

The annual conference camp meeting, is to be held January 18-28, 1962. The site of this camp is on the 30-acre tract in Brooksville. This large acreage was purchased to provide a place for many who desire to build a permanent home or cottage. A number of our people have taken advantage of the attractive price the conference is offering on the sale of these lots. Building costs in Florida are much cheaper than in many sections. There are a number of choice lots now available. The detailed map gives a general picture of the lot layouts. Direct all inquiries to President Piatt.

The official conference camp meeting desires and needs your support. All Florida bound travellers are urged to include the camp in their schedule and itinerary. Rev. J. P. Trueblood and Rev. Floyd E. Banker are the engaged evangelists for the next encampment. Further announcements will be made later. A great physical and spiritual feast awaits all who take advantage of this winter camp. • •

FIELD SCHEDULE OF
VIRGIL A. MITCHELL

August 14-27, Vacation and Western tour
September 3, South Ohio Conference
September 10, Madison, Indiana
September 21-23, Southern Area Missionary Convention—Atlanta, Georgia

Department of Sunday Schools

PAUL L. KINDSCHI, Executive Secretary

THIS SUNDAY SCHOOL averages 200. Here is another which has an average attendance of 45. Which is the successful Sunday school? Nearly everyone says, "The one that averages 200, of course."

You are given the choice of a new home. You haven't seen either house but you are told that one is sixty feet long and the other is twenty feet long. Which do you want? "The sixty-foot house," you say. But, wait a minute, the sixty-foot house is only ten feet wide while the twenty-foot house is twenty feet wide. Now which house do you want?

So it is in attempting to evaluate the success of our Sunday schools. Too often they are measured by one dimension—attendance only. The *Standard of Achievement* has been developed to assist our schools in building a well-proportioned Sunday school.

The *Standard of Achievement* can be likened to a yardstick. With the accepted standard of measurement being twelve inches to a foot and three feet to a yard, a builder can build a cabin or a skyscraper, various craftsmen can read the blueprints and contribute to the work and materials. They can do this because a standard of measurement is being used by all.

Thus, the *Standard of Achievement* for Wesleyan Methodist Sunday schools is equally effective for large as well as small schools. A valid evaluation can be made as to the success of any given school in carrying out the objectives of winning the lost to Christ and training those who are won.

The *Standard of Achievement* is the result of many hours of study and testing. It was submitted first to the conference Sunday-school secretaries at a meeting in Saint Louis in the fall of 1960. Since then it has been tested in various ways and by many groups in Sunday-school conventions and workshop sessions.

Now it is being introduced to all our Sunday schools through the Autumn Advance Campaign scheduled for August 27 to October 29. The first five weeks of the Campaign, "Wesleyans Witnessing," prepare to advance by making the school ready for enlargement. Use the *Standard of Achievement* as a "yardstick" to see if your school "measures" up. It is developed in five sections. Call a meeting of the staff each week to study and evaluate your school as it relates to one section. The first week is on Organization and the following weeks Leadership, Outreach, Equipment, and Curriculum will be covered.

Every pastor and Sunday school superintendent in the Denomination should have received the Autumn Advance "Kit" with detailed information on the Campaign. In each issue of THE WESLEYAN METHODIST an article will appear on the Sunday-school Page for the emphasis of that week, enlarging and explaining each item in the section to be studied.

The Department of Sunday Schools suggests that the *Standard of Achievement* be presented to the entire staff. The over-all purpose of the *Standard* should be explained and each item thoroughly discussed. Time should be allowed for questions so that every item is fully understood. Then an opportunity should be given for each member to score the Sunday school, using the score sheet enclosed in the "Kit." (It would be well for each staff member to have a score sheet. They may be reproduced locally or additional copies may be secured by writing the Department of Sunday Schools.) Doubtless your school will immediately see ways to improve itself in order to receive a higher rating and thus fulfill a much more effective ministry.

The achievement classifications are as follows:

100 - 86	Superior School
85 - 71	Leadership School
70 - 56	Productive School
55 - 41	Marginal School
40 or Below	Submarginal School

The use of the *Standard of Achievement* this fall will certainly prepare your school for effective witnessing. It may be helpful if you check with your pastor and or superintendent to be sure your school takes advantage of the Autumn Advance Campaign and the 41 pages of materials, including poster, score sheet, program materials for assemblies, committee suggestions, and ideas galore to help you and your school be Witnessing Wesleyans.

A two-color poster has been sent to every pastor and superintendent, a reproduction of which appears on the back page of this issue of THE WESLEYAN METHODIST. These posters should now be prominently displayed in your school. More are available on request. • •

Introducing

The Standard of Achievement

Wesleyan

Sunday School Conference

October 11, 1961
Detroit, Michigan
(Preceding N.S.S.A. Convention)
HELP SEND A CARLOAD FROM YOUR SUNDAY SCHOOL

Lesson For September 3

Samuel Dedicated to God

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: I Samuel 1:20-28.

Golden Text: The Lord hath given me my petition which I asked of him. I Samuel 1:27.

M Samuel Dedicated to God. I Samuel 1:20-28.
T Hannah's Problem. I Samuel 1:1-8.
W Hannah's Vow. I Samuel 1:9-18.
T The Nazarite Vow. Numbers 6:1-7.
F Samuel's Environment. I Samuel 2:11-17.
S Samuel's Ministry. I Samuel 2:18-21.
S The Christian's Dedication. Romans 12:1-8.

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Religious News

National Sunday-school Week To Be Observed September 24 - October 1

"For Times Like These . . . Sunday School" is the theme for the 1961 National Sunday School Week. The theme stresses the Sunday school as an answer to the tremendous problems of Christendom during this new space age era.

Not only are our rockets more powerful than ever before, but we have made history in enabling man to penetrate into outer space. During the past few years government spending for the missile program has increased greatly. More missile bases and space tract stations are being developed.

National Sunday School Week provides an opportunity for the church to demonstrate the value of the Sunday school to the community, the Nation, the world. It is a time of Christian witness. This year the week falls between September 24 and October 1.

In cooperation with Christian publishers and denominational leaders, NSSA has prepared materials which will help local churches plan for this important week and observe it properly.

"National Sunday School Week Idea Book" outlines preparation and programming for the week. Posters, postcards, church bulletins, and stationery emphasizing the 1961 theme are available. Lists of other helpful booklets, tracts, and visitation materials have also been prepared.

Samples of quantity orders of materials suggested in this article may be obtained through the National Sunday School Association, 175 North Franklin, Chicago 6, Illinois.

World's Population Increases by Eleven Million

Returns from India and Pakistan have increased the 1961 world census by 11 million persons "in one ominous swoop."

Increasing by about 135,000 a day, the world's population is nearly three billion.

The recent tabulations in India and Pakistan represent the "largest sudden increase since 1953, the year the Chinese discovered their population figures were short by some 100 million people," according to the Population Reference Bureau—a private research group—which details world population statistics.

Population estimates for 1960 missed the actual account by seven million in India and by four million in Pakistan, the Bureau said.

"Only China, with some 700 million, has more people than India's 438 million; and China has roughly three times India's land area," said the Bureau.

Upper Midwest Crusade

MINNEAPOLIS, Minn. The Twin Cities portion of the Upper Midwest Crusade began with an attendance of more than 40,000, the largest opening-day attendance in Crusade history. There was the usual Monday evening slump, but thereafter the crowds grew nightly until they reached that spectacular closing service when more than 75,000 persons on the fairgrounds heard Billy preach on the Second Coming of Christ and listened to his challenge: "Are you ready for that moment of revelation? Are you sure?"

Fairground officials said the audience on July 16 was the largest ever gathered on the grounds for one event. It brought the total attendance for the eight days to more than 309,000. Dr. Graham said the meetings constituted the largest one-week Crusade he had ever conducted in the United States.

"The results of the Crusade will not be completely known until the records of Heaven have been read," said Dr. Victor B. Nelson, pastor of Aldrich Avenue Presbyterian Church and general chairman for the Crusade. "It is a joy to report, however, that 6678 individuals came forward and registered their names as making a definite commitment to Christ and a new decision in their lives."

On Youth Night, 46,000 persons attended the service—the largest attendance of the evening service—and a show of hands indicated that perhaps 75% of those present were young people.

"Korea In Good Hands," Say Christian Spokesmen

A "good will team" of three Christian leaders from South Korea addressed the recent meeting of the Korea Committee of the National Council of Churches in New York City. Guests of the Division of Foreign Missions, they were Dr. Helen Kim, president of Ewha Women's Christian University in Seoul; Dr. Kyung-Chik Han, pastor of the largest Presbyterian Church in Seoul; and Do Sun Choi, president and publisher of the 43-year-old *Dong-A Ilbo*.

To clear up "certain misunderstandings" in this country concerning the military junta which last month took over the government of the Republic, Dr. Kim reported that it has the full support of the Korean people. This confidence, she said, is based on the six-point pledge of the junta to bring about social reforms; eradicate corruption; strengthen the national economy; build up the national strength; fulfill international agreements; and turn over the government "as soon as possible" to able civilians.

Dr. Kim was the only graduate of her alma mater in 1918 and has a Ph.D. from Columbia University. She has been a delegate from Korea to the United Nations and was the only woman elected to advise the U.S. military government in South Korea.

'Return the Bible' Program To Be Launched

WHEATON, Ill. (CNS))—A four-phase program to "Return the Bible to the Heart of the Nation" will be launched in the fall by the National Association of Evangelicals, according to the Rev. Thomas F. Zimmerman, president of the cooperative Protestant organization. The program will be implemented in the areas of Bible reading, Bible study, Bible preaching and Bible distribution.

In commenting on the program in which some 5 Protestant denominations are expected to participate, Mr. Zimmerman said, "The times demand a return to the Word of God. Faith is being undermined because the authority of the Bible is being questioned. What has been a growing concern with the leadership of the National Association of Evangelicals has become a gripping conviction—there must be a special emphasis on the Bible in the churches in America."

Dr. Ockenga Named Fuller Seminary President

Dr. Harold John Ockenga, formerly Acting President of Fuller Theological Seminary, Pasadena, Calif., has now been appointed President. In addition to his new responsibilities, Dr. Ockenga will continue as Pastor of Park Street Church, Boston. He has resigned as Chairman of the Board of the Seminary to accept the presidential responsibility.

Evangelicals Won't Participate in Ecumenical Youth Assembly

CHICAGO, Ill. (CNS)—Evangelicals will not officially participate in the forthcoming North American Ecumenical Youth Assembly, according to the results of a survey made of churches and youth organizations related to the National Association of Evangelicals.

The assembly will be held August 16-23 at Ann Arbor, Michigan, under the auspices of the World, Canadian and National Council of Churches.

None of the evangelical organizations indicated that they were sending official representatives and only two said they were sending unofficial observers. One youth leader who said he would attend only as an observer commented that his attendance reflected his "interest in what is taking place in youth work throughout Protestantism."

Pennsylvania House Vetos Bill To End Death Penalty

HARRISBURG, Pa. (EP)—The House of Representatives here has defeated legislation to abolish capital punishment in Pennsylvania.

The death penalty issue has created new controversy in the state since the beginning of the year. Some Protestant groups have advocated the abolition of capital punishment, while Roman Catholic circles generally favored retaining the death penalty.

Jauchen Accepts Westmont College Vice-Presidency

SANTA BARBARA, Calif. (EP)—Herb Jauchen, Vice President and Advertising Director of *Christian Life Magazine*, Chicago, has been elected Vice-President in Development of Westmont College here. The appointment becomes effective Sept. 1, 1961.

Jauchen was graduated from Wheaton (Ill.) College in 1940 with honors. After having enrolled in the U. S. Army as a private in 1941, he was graduated from the Signal Corps Officer Candidate School, Fort Monmouth, New Jersey, with honors in 1942. At the time of his honorable discharge from the Signal Corps, U. S. Army, in March 1946, he held the rank of Captain.

Mission Executive Visits Quemoy

PASADENA, Calif. (EP)—Following his June 10 visit to the lonely military base at Quemoy, Ellsworth Culver, executive vice president of World Vision, Inc., said he was "all the more impressed with the great debt the American people owe to the defenders of these islands.

"We must never allow ourselves to think of this defense as non-essential to our political welfare," he declared. "These men are a symbol of free men the world over,

standing up to the vicious onslaught of Communism. The only thing that could discourage them would be a lack of resolution on our part in wholeheartedly standing behind them."

Believe It or Not

Herbert J. Taylor, Park Ridge, Ill., corporation executive who is chairman of the Methodist National Lay Committee on Evangelism, now repeats from memory a minimum of 15 chapters of the Bible every day. He has been repeating the Sermon on the Mount from memory every day for the last 14 years.

Portugal Closes Protestant Church

LISBON, Portugal (EP)—An Assemblies of God church near here has been closed by Portuguese authorities on grounds that it held services in a building not licensed for that purpose.

The church, serving a constituency of some 2,000 people, was the second Protestant organization adversely affected by the government in one week. Observers reasoned that the action was taken as an aftermath of Protestant accusations against Portuguese rule in Angola, where missionaries were charged with aiding native insurgents against Portuguese authorities there.

Third Papal Encyclical Called Historic

VATICAN CITY (EP)—Pope John XXIII's 25,000-word new encyclical—longest in history—places the poniff alongside Popes Leo XIII and Pius XI who have provided Catholics with authoritative moral yardsticks by which to evaluate developments and problems in a changing social world.

The message, said by Pope John to be not for Catholics alone, but "directed to all Christians, without distinction of class," has been judged by sociologists as one that will exert a profound influence on the church's role in social and economic life for many years to come.

Methodist Bishop Tells of Suffering in Red China

OKLAHOMA CITY, Okla. (EP)—The suffering of people in Communist China has been understated rather than exaggerated. So reported Methodist Bishop W. Angie Smith of Oklahoma-New Mexico upon returning from a month's visit to Formosa (Taiwan) and Hong Kong.

Bishop Smith who served the past year as bishop of the Hong Kong-Taiwan Area of The Methodist Church in addition to his stateside responsibilities, said the world cannot appreciate the real suffering now going on in Red China. He declared that persons returning from the Chinese mainland confirmed that the food and economic situations there are "deplorable."

It is now impossible for the United States to send food to Red China, the bishop maintained, citing an American law that prevents such shipments and Red China's rejection of such assistance from any nation. He explained that Communist leaders do not want to admit failure, nor do they want an import program they cannot control completely.

Money is so scarce in China, he said, that it becomes, in effect, a source of food from outside the country. Red officials reportedly will increase the food rations of individuals who are mailed money from relatives.

The bishop said that Nationalist Chinese President Chiang Kai-shek told him that newspaper accounts do not tell "half the story' of conditions there. Chiang expects revolutions to break out in Red China within a year, he reported.

Publication Urges Desegregation Preaching by Atlanta Ministers

ATLANTA, Ga. (EP)—The *Christian Index*, official publication of the Georgia Baptist Convention, has charged that not enough Atlanta ministers are forcefully preaching peaceful school desegregation.

"Silence stimulates the rabble," the periodical said in an editorial in which it declared that Atlanta will face in the fall the choice of becoming "synonymous with Little Rock, New Orleans, Montgomery and Birmingham . . . (or) . . . a model in law observance and Christian conduct."

But it said that the city already faces a problem:

"The danger of the moment is that so many are doing so little for the month of crisis.

"A few ministers have spoken. A few churches have added their voices through resolutions and the like. The few need to become the many—quickly.

"Discussion may be controversial, but discussion is the only avenue to unity in a democracy. Silence stimulates the rabble.

"Now is the time to stimulate the doctrines of human love."

Engstrom Re-elected YFCI Head

Dr. Ted W. Engstrom, Wheaton, Illinois, was elected to his fifth term as President of Youth for Christ International at the organization's 17th annual convention meeting at Winona Lake, Ind.

A new first vice president was elected. He is the Rev. Mel Johnson of Minneapolis, Minn., area vice president for the northern states area of Youth for Christ.

Re-elected as secretary was Rev. Dave Breese, Wheaton, Ill., who is director of the Youth for Christ program in Chicago. The new treasurer is Charles Harwood, Boston, Mass., who is vice president in charge of sales for the H. J. Heinz Company. Harwood is also director of the Youth for Christ program in the Greater Washington, D.C. area.

Church News

Florida Conference

President Foster Piatt sounded the keynote of the gathering in his report to the Florida Conference as he warned against sham and indifference, and called his people to revival and the rekindling of Pentecostal fire. He reminded his colleagues that it is not the road of ease, if we accomplish God's purpose in these days, nevertheless the rewards outweigh the cost. There is evidence that the people of this conference are dedicated to the task of building a spiritual and aggressive organization for the glory of God in the "Land of Sunshine."

Strength and encouragement were realized by the report of three new churches being organized during the past year: one at Hosford and the other two in the Tampa area. There is a growing vision and increasing burden for evangelism, and for the placing of new Wesleyan Methodist Churches in strategic areas and population centers of this great state. The investment of Church Extension funds is paying great dividends, and these Wesleyans are deeply grateful for the interest and support which are given.

A real lift has come to the Florida Conference through the addition of several ministers during recent months. These brethren are answering the call of the Master to help garner the waiting harvest in this area. Because of the coming of new recruits, not many churches were left without pastoral leadership. While all these men deserve to be mentioned, yet special recognition is due Dr. Wm. F. McConn and Dr. F. R. Birch whose rich and experienced ministries are making an outstanding contribution.

Their colleagues expressed confidence in the leadership of the conference by returning all the major officers to their respective positions with good votes. Hard work and sacrifice are well known terms among the Florida Wesleyans, and perhaps no group is more worthy of support and prayers. Problems were faced with courage and forthrightness and God gave assistance as plans were carefully made for the future.

Every courtesy was extended the denominational representative, and it was a joy to share in counsel and the business session. The field is large and challenging; the needs are many, but exploits are being done for God and the Church.—*B. H. Phaup*

South Carolina Youth Camp

One of the best camps in the ten years of South Carolina Youth Camp history was held June 19-23 at Greer, S. C. One hundred and twenty-seven young people registered.

The high-lights included two services when more than 100 young people sought the Lord. There was no preaching on either of these occasions. The seeking was characterized by spontaneity and depth as an unusual number prayed for heart cleansing and direction for life's calling. Twelve young men witnessed to the leading of the Lord toward Christian service at the final gathering.

The messages of Rev. Robert W. McIntyre, Executive Secretary of Wesleyan Youth, were characterized by their practical application to life. In his message Friday morning, taken from John 12: 24-26, Rev. McIntyre noted four things which can be done with wheat. The farmer can sell it, serve it, save it, or sow it. He pointed out that the most valuable things in life are not sold, but given away.

The music of Rev. and Mrs. William Degenkolb was especially blessed of the Lord, both in the public services and in the music classes. Mrs. Ruth W. Argo taught courses in missions. Her stirring appeal to the young people in the public gatherings helped to set the tone of the entire camp.—Reporter, Bob French

Dakota Conference Appointment

In the July 26 issue of THE WESLEYAN METHODIST the listing of three pastoral appointments in the Dakota Conference was inadvertantly omitted. They are as follows: Watertown—Morris Budensiek; Watford City—Robert O. Vermilyea; Williston—B. H. Veeder.

M. A. S. Conference and Camp

The recent Middle Atlantic States Conference and Camp were successful events. The purchase of a new parsonage at Berlin, New Jersey, the reception of six promising ministers in the last two years, graduating four conference preachers to Elder's Orders, the Camden Church formulating plans to mother a church in the Haddonfield, Cherry Hill section of Camden, fifty-two percent active participation of the churches in Operation Outreach, payments made on indebtedness, sizeable increase in pastors' salaries, a substantial gain of 15 full members with an overall gain of 23 in total members, the adoption of President Bradley's recommendation that each church seek to tithe its income to be divided equally for conference extension, general Church Extension and World Missions, good attendance, excellent altar responses, and generous financial support for the annual camp are some of the victories reported.

The interests of Houghton College and Houghton Academy were presented by Dr. Stephen W. Paine and Rev. J. W. Tysinger respectively. Rev. Price Stark and Pastor Sedu Mans, pastor of our church in Rogbane, West Africa, but now a student at Houghton College, challenged our hearts with their messages on our work in Africa.

Rev. J. P. Trueblood and the Blooms were our efficient co-laborers for Wesley Grove Camp. God was pleased to honor the truth both in sermon and song to the salvation of souls.

All officers were re-elected except conference secretary, Joseph Kephart, who declined. Rev. Herbert Dongell was elected to this position. The other officers are: President, C. W. Bradley; Vice-President, John Ferguson; and Treasurer, Arthur C. Fields.

A number of new church opportunities are developing. All churches were supplied with pastors. President Bradley and his colleagues are moving ahead with an aggressive spirit. —Virgil A. Mitchell

Central College News

Professor J. B. Childs became Business Manager and Treasurer of the College on July 1, 1961. Prof. Childs has been a member of the College Faculty for 26 years. For two years he was in charge of the building program and has served as Supt. of Buildings and Grounds. He holds the A.B. degree from Asbury College and the M.S. from Clemson College. He succeeds Dr. C.M. Burns, whose service was needed as Head of the Division of Natural Science and Mathematics.

Miss Zelphia Gittens of Gastonia, N. C. will assume her duties as Dean of Women, College Nurse, and part-time teacher at the opening of next school session in September. She is a graduate of Marion College and Gaston Memorial Hospital, and holds the B.S. and R.N. degrees. She comes from a position of instructor of nursing at the School of Nursing at Gaston Memorial Hospital of Gastonia.

Commitments amounting to $316,504.40 have been received in the development campaign which had a goal of $335,000. Efforts will be continued until the goal has been reached.

The major part of this campaign is for the purpose of endowment. This was necessary to meet the requirements of the Southern Association of Colleges and Secondary Schools for an endowment of $300,000. This is an absolute "must" for the accreditation of any senior college that is not tax supported. Without it there is no accreditation. The income from the endowment is also necessary to enable Central to finance the operation of a senior college. Investments are being made as fast as pledges are received and Central is beginning to feel the good effects from this added source of income. Other objects of the campaign, such as the construction of the new music building, must wait until required funds for endowment are definitely in sight.

Prospects indicate a large increase in enrollment and facilities are expected to be taxed. The school session is scheduled to open September 7.

Cultivate Your Soul

(*from page* 3)

Perhaps you are satisfied with yourself. I'm not! The Psalmist (4: 4) must have believed in self-examination, when he advised: ". . . . Commune with your heart upon your bed and be still." Don't talk back to yourself, but accept the verdict of your findings, then do something. Tear down the faulty structure and then rebuild for eternal permanence. • •

Missionaries Return

Rev. and Mrs. Arthur Calhoon arrived back in Haiti on July 19 to begin their fourth term of service there.

Prinsells Sail for Freetown

Dr. and Mrs. Gustave Prinsell and family sailed from New York on July 28 for Freetown, Sierra Leone. They will be stationed at Kamakwie Wesleyan Hospital.

Camp Notice

HORTENSE CAMP MEETING announces its 57th annual camp meeting at the camp ground at Hortense, Georgia, August 17-27, 1961. The workers are Rev. H. Robb French, Evangelist, Rev. and Mrs W. D. James, Song Leader and Pianist, and Mrs. Molly Brogdon, Young People and Children's Worker. The camp is located 18 miles south of Jesup and 9 miles north of Nahunta, at the junction of highways 301 and 32. Look for the sign. Campers are expected to furnish bed linen. For further information write: R. C. Harrell, Jr., Secy.-Treas., Route 1, Hortense, Ga.

Wedding

Conely-Sheridan.—Miss Sharon Sheridan of Allendale, Michigan was united in marriage to Mr. Rex Conely of Kalamazoo, Michigan on July 8, 1961 in the Wesleyan Church, Allendale, Michigan. They will make their home in Kalamazoo.

Conference Appointments

Conference Officers:
President—Charles A. Dayton
Vice President—Edwin Seaman
Secretary—Gerald C. Matson
Sunday School Secretary—Floyd Tyler
Tithing Secretary—Fred Shippee
Treasurer—O. M. Finch

Pastoral Appointments:
Acorn Hill—Clarence Murray
Adirondack—Russell Bissell
Bakers Mills—Dennis Osgood
Brant Lake—Russell Bissell
Brookdale—Bernard Fortune
Cadyville—John Lamos
Catskill—Fenton L. Harvey
Chichester—Robert Pepper
Cobleskill—Russell Frase
Colton—Donald Wolf
Cooks Corners—Otis McDonald
Corinth—Everett Elliott
East Picairn—Elwyn Putney
Ellenburg Depot—Robert Finley
Forestdale—Jesse Russell
Fort Miller—Maurice Jesmer
Glens Falls—C. Lawrence Hill
Governeur—Cliston Randall
Hadley—Ralph Seaman
Hague—Martin Ayer
Heuvelton—Charles McCallum
Hopewell Junction—In hands of President
Lisbon—Floyd Tyler
Long Lake—Clifton Chapman
Macomb—James and Pearl Keysor
Malone—Edward Mein
Mooers—Aldis Lamos
Morley—Ray Morgan
Norfolk—Otto Finch
North Chittenden—Leland Boring
Ogdensburg—Edwin Seaman
Plattsburgh, Elizabeth Street—Gerald C. Matson
Plattsburgh, Turnpike Road—John Lamos
Schenectady—Donald Klob
Springfield—Hervey Taber
Stony Creek—William Knecht
Ticonderoga—Stanley Taber
Waterford—Ralph Lamos
Watervliet—Reginald Hewitt
West Chazy—Kenneth Ross
Willow—Clarence Murray
Wynantskill—Stanley Klob

Other Appointments:
Conference President—Charles A. Dayton
General Evangelist—Howard H. Chapman
Missionaries to Africa—Dr. Wilbur and Jane Zike
Missionaries to South America—Harris and Marcia Earl, John and Ruth Putney
Missionary to Viet Nam—John E. Banker
Chaplain in U.S. Army—Capt. Quentin Hayes
President of Houghton Academy—J. Walden Tysinger
Consecrated Deaconesses—Nellie Carlton, Vina Hewitt, Francella Holmes, Lena Mae Lampher
Working in Rochester Conference—Thomas Boghosian

Elders on Reserve List:
Sumner Brainard, Marjean Chapman, Wilbur J. Matson, Florence Northrup, Herbert Seaman

Superannuated Elders:
Duane Chadwick, George D. Jock, Harry Johnson, Leroy C. Mattoon, S. Harry Miller, Diana F. Miller, Arthur O. Northrup, Sr., Hazel Perry, Floyd Phelps, Fred Shippee, Florence Shippee, Elsie Taylor, Frank Wright

CALIFORNIA CONFERENCE

Conference Officers:
President—Archy Mudgett
Vice President—Orval Butcher
Secretary—John Henley
Sunday School Secretary—Ollie Philpot
Tithing Secretary—Emerson Smith
Treasurer—Theodore Stewart

Pastoral Appointments:
Bostonia—Edward L. Eddy
Cananea, Bacoachi, Sonora, Mexico (circuit)—Antonio Rios S
Carlsbad—In hands of president, L. C. Padilla, supply pastor
Chester—Fred Van Tatenhove
Covina (Arrow Highway)—Martin W. Cox
El Monte—George Stoddard
Fair Oaks (pioneer)—Clayton Butcher (Charles and Coral Butcher, associates)
Fallon, Nevada—William Plants, supply pastor
Grass Valley—Charles Denison
Huntington Beach (pioneer)—Galen Anderson
Lakeside—Eugene Welliver
La Puente—Russell Schumacher
Lawndale—Lee Hoge
Lemon Grove (Skyline)—Orval Butcher (Derric Johnson, associate)
Norwalk—Paul McCoy, supply pastor
Pasadena—Lowell Weller
Phoenix, Arizona—Emerson Smith
Sacramento (Arcade)—Richard Rossow
San Pedro, Sonora, Mexico—Antonio Cortes R
Sunland—James Judy
Sunnymead (pioneer)—Ollie Philpot
Vista Mexican Chapel—John Henley
Whittier—Sherwood Eddy
Winslow, Arizona—Gaylord Jordan, supply pastor

Other Appointments:
Conference President Emeritus—D. H. Scott
Conference President—Archy Mudgett
General Evangelist and Instructor at Azusa College—Clinton Jones
Conference Evangelist—Charles Butcher
Minister of Church Development—Eldred Perkins
Evangelistic Singer—Paul Batman
Social Worker for Baptist Children's Home, Inglewood—Wendall Campbell
City Rescue Mission Worker—Arthur Depew
W.C.T.U. Lecturer and Children's Work—Esther Depew
Cogswell Road Community Church, El Monte—W. R. Grizzell
Missionaries to Puerto Rico—Ronald and Alice Mae Heavilin
Missionary to the Philippines under the Far East Broadcasting Company—Bud Jillson
Field Director for Evangelical World Relief, N.A.E., Southwest Region—L. J. Reckard
Vice President of Azusa College and Dean of Education—Malcolm Robertson
Executive Director of San Diego County Goodwill Industries—Charles Spisak
Pine Grove Community Church—Harold and Pearl Taylor
Chaplain of Goodwill Industries—George Thomas

Elders on Reserve List:
Roma L. Acuna, William G. Butcher, William A. Carnett, George E. Hawley, Donald F. Jones, Marjory E. Jones, Edward N. LeLaurence W. Melton, Ruth M. Sanchez, H. Arthur Taylor, C. DeVere Wilson

Unstationed Elders:
Paul H. Hodge, Olive L. Hodge

Superannuated Elders:
D. O. Beach, Francis L. Berkebile, David H. Scott

MIDDLE ATLANTIC STATES CONFERENCE

Conference Officers:
President—C. Wesley Bradley
Vice President—John A. Ferguson
Secretary—Herbert H. Dongell
Sunday School Secretary—Edwin B. Wallace
Tithing Secretary—George DuBell
Treasurer—Arthur C. Field

Pastoral Appointments:
Baltimore, Md.—Wm. H. Thompson
Berlin, N. J.—Merle Consolloy
Brooklyn, N. Y.—Arthur C. and Mabel Field
Camden, N. J.—Edwin A. Roloson
Carney's Point, N. J.—Charles W. Heavilin
Florence, N. J.—Edwin B. Wallace
Georgetown, Del.—Eugene J. Morris
Glen Burnie, Md.—Clarence W. Whalen
Hagerstown, Md.—Harvey H. Wilder
Halifax, Pa.—Otis Pedrick
Jersey City, N. J.—Norman L. Handy
Lambertville, N. J.—Joseph S. Southwick
Newark, Del.—J. Calvin Alt
Orefield, Pa.—Raymond J. Newlin
Paulsboro, N. J.—John A. Eastlack
Pennsville, N. J.—John A. Ferguson
Philadelphia, Pa.—Carrie M. Hazzard, Lois E. Richardson
Salisbury, Md.—Gilbert H. Clemons
Shippensburg, Pa.—Erna E. Kenschaft, Ruth E. North
Smyrna, Del.—David P. Minkwitz
Sussex, N. J.—Percy E. and Agnes M. Baily
Trainer, Pa.—Herbert H. Dongell
Trenton, N. J.—Irma O. Weaver, Elizabeth E. Savage
Vineland, N. J.—Charles F. Williamson
Watts Township, Pa.—John Coppock
Willow Grove, Pa.—Eldon F. LeRoy
Wilmington, Del.—Joseph Kephart

Other Appointments:
Conference President—C. Wesley Bradley
Secretary of Child Evangelism—Irma O. Weaver
General Evangelists—John Landrey, R. G. Linthicum, Lewis Uhlendorff, Robert Wallace
Conference Evangelists—Faith F. Burkett, Wilhelmina Endicott, Ruby M. Kagel, Robert J. McCarthy, Charles L. Messick, Joseph A. Sweigard, Sr., E. Lloyd Loveless (on special survey), Pauline Smith
Evangelistic Singers—Pauline Smith, Marion R. Whitney
Secretary of Department of World Missions—Alton E. Liddick
Missionaries—Marjorie M. Birch, R.N., Florence Glass, R.N., Dorothy Marville, R.N., Lily Marville, Edna Prinsell, Robert Stowell, Marilyn Stowell, Gustave Prinsell, M.D., Louise Prinsell, R.N.
Superannuated Missionaries—William N. Wager, Jennie R. Wager
Occupational Missionary—P. G. Bryant
World Gospel Missions—G. Kenneth Lister, Carol A. Lister, Beulah K. Landrey
To Labor under Board of Church Extension and Evangelism—Laura Sells
Jewish Evangelism—Helen Cram
Physician—Sim I. McMillen, M.D.
Deaconness—Elizabeth Hart and Grace Leh
Chaplain Civil Air Patrol—Alvin J. Paine
Students—Robert Starrett, Francis Wegman
Graduate—Hak Sung Choi

Unstationed Elder:
J. Edgar Martin

Superannuated Elders:
William N. Wager, Jennie R. Wager

EXECUTIVE BOARD MEETING

There will be a meeting of the Executive Board of the Board of Administration on Wednesday, September 6, 1961, at 1 p.m. at World Headquarters, Marion, Indiana.

B. H. Phaup, Chairman
Kenneth Dunn, Secretary

FOR RENT

After Aug. 12. Very nice all modern 2-bedroom upper flat on Long Lake, 9 mi. from Traverse City and 4 mi. from Interlochen Music Camp. Beautiful sand beach, boat included. $65.00 a week. Phone WIndson 7-6086. L. T. Wuselbug, R. No. 2, Box 306, Traverse City, Mich.

General Evangelists' Slate

ARMSTRONG—C. I., and Mrs., 401 Maxey, Wilmore, Ky.

BANKER—Floyd, 2814 So. Nebraska St., Marion, Indiana
Winchester, Ky. ---------- Sept. 6-17
Open date - Sept. 20-Oct.1
Lafayette, Ind. ---------- Oct. 5-15
Dayton Center, Mich. ---------- Oct. 24-29

BUCK—E. Parker, R.D. 3, Box 38-P, Brooksville, Fla.
St. Louis, Mo. ---------- Sept. 13-24
Albion, Ind. ---------- Sept. 26-Oct. 8
Mercer, Pa. (Oak Grove) ---------- Oct. 10-22
Orefield, Pa. ---------- Oct. 25-Nov. 5

CHRISPELL—James, 2340 E. State Rd., Hastings, Mich.
Lake Ann, Mich. (Camp) ---------- Aug. 16-27

CLARK—H F., Trailer City, Albert Lea, Minn.
Open time

DAY—Claire A., 31 Park Dr., Houghton, N. Y.
Open Dates

DORSEY—John F. and Wife, with accordion, Rt. 5, Chillicothe, Ohio
Louisville, Ky (Camp) ---------- Aug. 11-20

FOSSIT—D. W., 924 Parkway Dr., Louisville 17, Ky.
Cordova, Ala. ---------- Aug. 23-Sept. 3

HILL, J. Paul, 1031 Homestead Dr., Salem, Va.
Enid, Okla. (Camp) ---------- Aug. 13-20
Laketon, Ind. ---------- Aug. 23-Sept. 3
Jonesboro, Ind. ---------- Sept. 6-17
South Bend, Ind. ---------- Sept. 20-Oct. 1

JOHNSON—Harry L. and Wife, Gillingham, Wis.
Open Time

KENDALL—Stanley, 1411 Berry Blvd., Louisville, 15, Ky.
Edingburg, Ind. (Tent) ---------- Aug. 9-20
Bristol, Tenn. ---------- Aug. 30-Sept. 10
West Fairfield, Pa. ---------- Sept. 13-24
Boyers, Pa. ---------- Sept. 27-Oct. 8

LAMB—Wm. J., Rt. 5, Box 515, Traverse City, Mich.
Open Time

LANDREY—J. L. (Missionary Evangelist) 4311 62nd Street, Sacramento 20, Calif.
Open Time

LELEAR—Henry W., 3 Washington St., Greenville, Pa.
Carthage, Ky. (Camp) ---------- Aug. 17-27

MATHERLEE—D. R., 152 Larkin St., Findlay, O.
Bucyrus, Ohio (Peniel Camp) ---------- Aug. 9-20
Oak Hill, W. Va. ---------- Aug. 23-Sept. 3
Mt. Pleasant, Mich. ---------- Sept. 6-17
Barrytown, Mich. ---------- Sept. 20-Oct. 1

McFARLIN—William and Wife, c/o Rev. Russel Taylor, Dennison, Ill.
Open Time—Aug. 29-Sept. 10
Beavertown, Pa. ---------- Sept. 20-Oct. 1
Rebersburg, Pa. ---------- Oct. 4-15
Milmont, Pa. ---------- Oct. 18-29

McPHERSON—C. R., Damascus, Ohio
Milan, Ind. (Camp) ---------- Aug. 13-27
Bradford, Ohio ---------- Aug. 29-Sept. 10

MOUTOUX—Wilfred and Wife, Box 203, Bridgeport, Ont., Can.
Seyfert, Pa. (H. C. Camp) ---------- Aug. 10-20.
Massey, Ont. (P. H.) ---------- Sept. 5-17
Marmora, Ont. (F. M.) ---------- Sept. 19-Oct. 2
Bloomfield, Ont. (Standard) ---------- Oct. 17-29

PHAUP—W. M., N. Asheboro Br., Box 66, Asheboro, N. C.
Open Time

PHIPPS—Neal, Brainerd Indian School, Hot Springs, S. Dak.
S. D. Indian Camp ---------- Aug. 17-20
Lusk, Wyo. ---------- Aug. 23-27

ROBERTSON—H. E., Sr., Rt. 1, Franklin, Pa.
Elizabethville Pa. (Camp) ---------- Aug. 30-Sept. 10
Isabella, Pa. ---------- Sept. 12-24
Open date - Sept. 26-Oct. 8
Vanport, Pa. ---------- Oct. 10-22

STANLEY—Harry E., G. D., Coshocton, Ohio

STARK—Price P., 3516 S. Boots St., Marion, Ind.
Traveling for Dept. World Missions ---------- Aug.
Atkinson, Neb. ---------- Sept. 13-24
Lynch, Nebr. ---------- Sept. 27-Oct. 8
Avon, N. Y. ---------- Oct. 25-Nov. 5

STONEBRAKER—D. M., 73 E. Pike, Indiana, Pa.
Open Time

SUNDSTROM—George E. and Wife, Rt. 2, Salem, Ohio
Stoneboro, Pa. (Youth) ---------- Aug. 15-24
Akron, Ohio (Kenmore) ---------- Aug. 29-Sept. 10
Ashville, N. Y. ---------- Sept. 12-24
Johnstown, Pa. ---------- Sept. 26-Oct. 8

UHLENDORFF—Lewis F., 4330 River Rd., N.W., Washington 16, D. C.
Blachley, N. Y. ---------- Aug. 8-20
South Glens Falls, N. Y. (Camp) Aug. 27-Sept. 4
Forestdale, Vt. ---------- Sept. 5-17
Brant Lake, N. Y. ---------- Sept. 19-Oct. 1

WALLACE—Robert W., 1201 Chestnut St., Franklin, Pa.
Rapid City, S. Dak. ---------- Aug. 14-18
Harrisville, N. Y. ---------- Aug. 21-31
Augusta, Me. (Naz. Camp) ---------- Sept. 1-4
Webster, Vt. (Bapt.) ---------- Sept. 5-10

WIREMAN—C. L., Intercession City, Fla.
Flintstone, Md. ---------- Aug. 24-Sept. 3
Ponca City, Okla. ---------- Sept. 7-17

Special Workers

GILES—Ruth, Hillsdale, Pa.
Stonesboro Camp ---------- Aug. 15-24

KNAPP—L. Kenneth and Wife, 4523 S. Harmon St., Marion, Ind.
Lake Ann, Mich. (Camp) ---------- Aug. 16-27

Against Merger

It was with regret that we were informed of the Merger issue between the Pilgrims and Wesleyans being again alive by some conferences forcing the issue and voting for it. The matter was placed before our Allegheny Conference for vote. 207 votes were cast against merger, 4 votes in favor of merger. It was understood among the brethren that such a vote was not an expression against the Pilgrims as such, but against their form of government.—C. R. McPherson in *The Conference Messenger*

Field Schedule of H. K. Sheets

Executive Board Meeting — Sept. 6, 7
25th Anniversary Services, Waite Park, Minneapolis, Minn. — Sept. 23, 24
Pilgrim Holiness Church, Owosso, Michigan — Oct. 25-Nov. 5

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Situated in central New York State

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- Enrollment has tripled in the last 5 years. Students from 15 states and 5 countries.
- Wholesome Christian environment and associations.
- Cultural opportunities — Artist and Lecture series on nearby Houghton College campus.
- Excellent arrangements and provision for children of missionaries.

J. Walden Tysinger, A.B., B.D., *President*

For literature and information write: The Registrar, Houghton Academy, HOUGHTON, N.Y., Dept. W

This Little Church Stayed Home

WESLEYANS WITNESSING

This Little Church Went Visiting

AUTUMN ADVANCE

AUGUST 27 - OCTOBER 29, 1961

DEPARTMENT OF SUNDAY SCHOOLS
Wesleyan Methodist Church of America
Box 2000 Marion, Indiana